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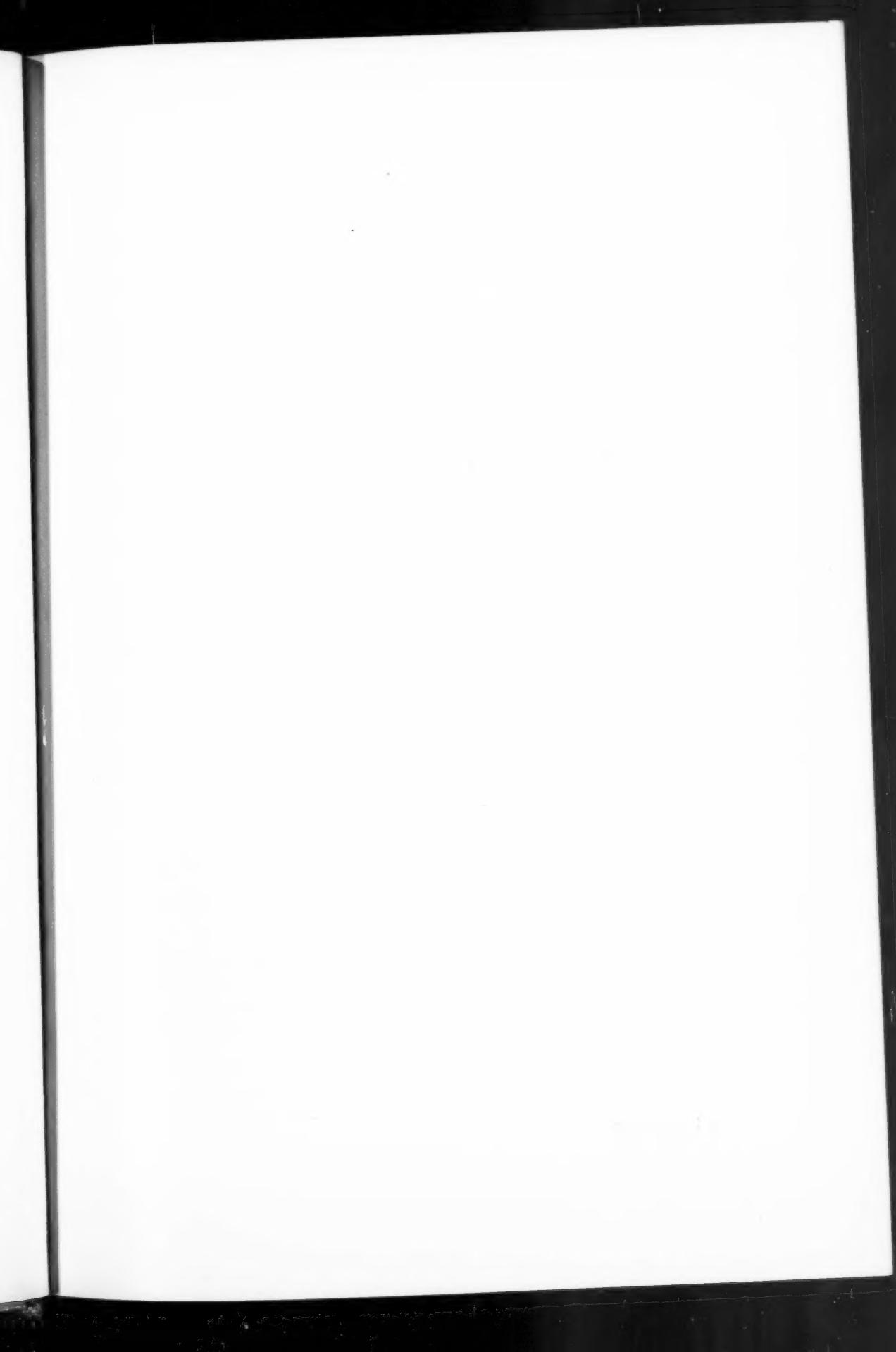
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TOTEM POLE, RIVERS INLET

The American Museum Journal

VOL. X

FEBRUARY, 1910

No. 2

A VISIT TO THE INDIAN TRIBES OF THE NORTHWEST COAST.

ON an expedition along the northwest coast of America, between Seattle and Skagway, I was able to resume during the past summer the archaeological reconnaissance which I began on the Jesup North Pacific Expeditions of 1897-8-9, and continued on that of the American Museum in 1903. I carried this reconnaissance onward from the northern end of Vancouver Island, where work stopped on the previous expeditions, to Kluckwan, Alaska, some twenty-five miles above Haines on the Chilkat River; obtaining also photographs and other data regarding the ethnology of the region and securing specimens not already represented in the Museum collections. I was accompanied by Mr. Will S. Taylor, mural artist, who made color sketches of the Indians and their natural and artificial environments. These sketches, together with the photographs and the actual ancient costumes and other specimens available in the Museum, will form the basis upon which Mr. Taylor will build up mural decorations for the Hall of Northwest Coast Ethnology, to illustrate the home country, characteristic occupations and social customs of the seven great groups of northwest coast natives.

The scientific results of the trip are interesting because the archaeology of the entire coast north of Vancouver Island as far as Mt. McKinley has been unknown to the scientific world. In the Bella Coola valley about midway along the British Columbia coast I saw chipped implements, marking the farthest north of the art of chipping stone in British Columbia. Evidences were also found here of the relation of the early people to those of the interior. The Bella Coola Indians have apparently pushed down from the interior and crowded in between the peoples already firmly established on the Coast, taking up the coast customs and ways of living very completely. Their language, however, has remained distinct from those of their new neighbors, the nearest peoples speaking the same type of language being found in the interior.

Although the Indians have given up much of their old life and seem

greatly changed even in the twelve years since my first visit, we could still find many purely native manufactures among them. Pictures bruised on the rocks by some of the ancient Indians were seen near Wrangell. In the vicinity of Old Metlakatla, Port Simpson and along the Chilcat River, we found ancient village sites, some of them indicated by the heaps of shell and other refuse discarded for many generations. On the Nass River also was an ancient village site where the Indians still go for eulichon or candle fish. In March these fish ascend the river in great schools and are taken with nets and rakes. The fish are very good food and are so fat that formerly they were used for candles. The Indians' chief interest in eulichon, however, lies in the oil that may be extracted from them, which is considered a luxury and is used as we use butter.

Our first stop of any length was at Victoria, a town perhaps more typically English than any other in North America. The Indians here have been little disturbed, so that even near the city both the southern Salish and the Nootka groups may be studied. Among the interesting photographs and sketches made here were one of an Indian making a dugout canoe from a cedar tree, and one of a Nootka man carving a totem pole.

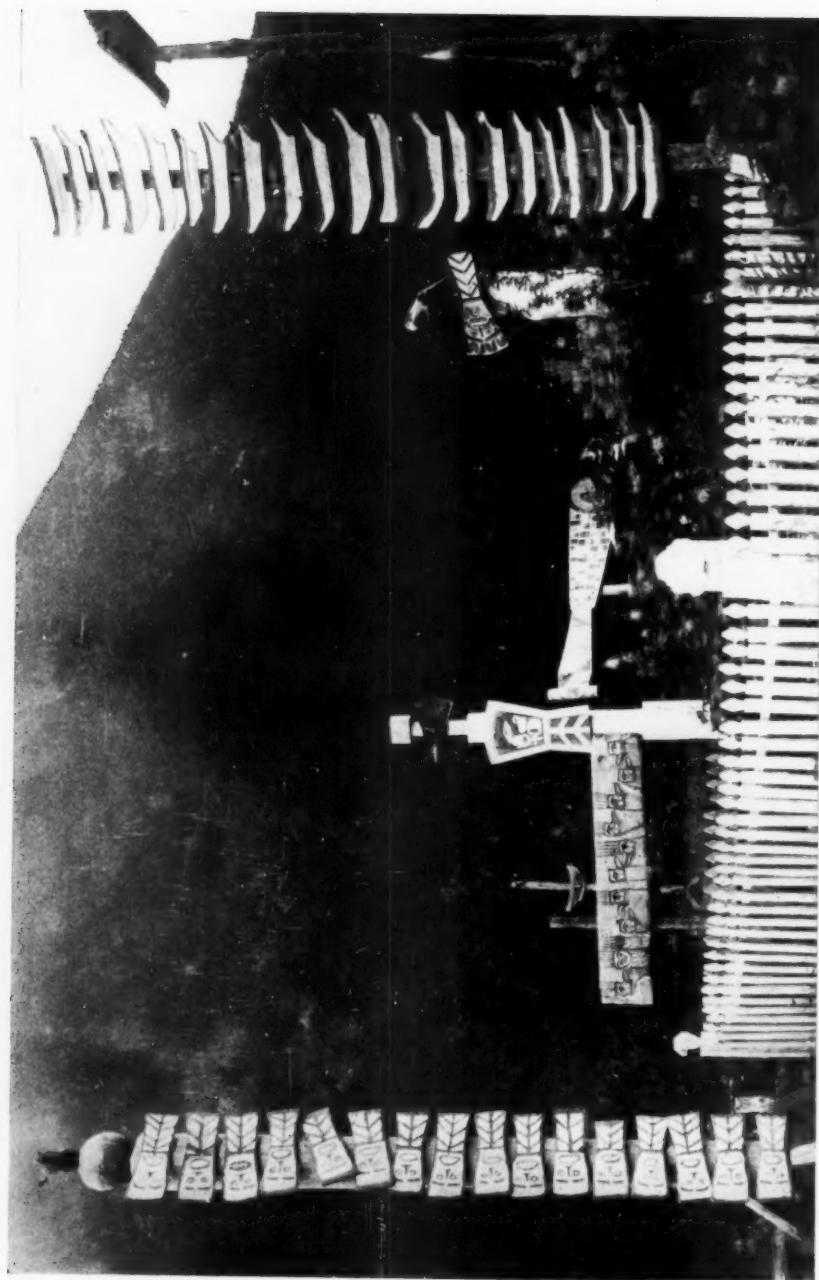
From Victoria we went by steamer to a small island near the northern end of Vancouver Island, where at Alert Bay there is a tribe of the Kwakiutl. In spite of the influence of several other races living and working in their midst the Indians of Alert Bay in many ways keep to their old methods of living. For instance, although there has been a missionary here for a long time he has not been able to stop burial in tree-tops. The Indians must have practised this custom very recently, as some of the bodies were doubled up in common cheap trunks which can be bought only in the white man's store and are of a sort not made till a few years ago. In the older graves the bodies were placed in boxes made of three pieces of wood split from red cedar. One of the pieces served as the bottom, another as the top and the third was notched and bent around to form the ends and sides of the box. Where the edges of the boards met they were sewed together with spruce roots. Sometimes the boxes were painted and occasionally both painted and carved with the characteristic animal pictures of the region.

Some of the Indians bury their dead in the Christian cemetery, but even then show remnants of old customs. Near one of the graves a fine



GRAVES IN TREES, ALERT BAY

NATIVE CEMETERY, BELLA COOLA
Wooden representations of "coppers" and canoes indicative of wealth and hospitality of the deceased



bureau stood in the wind and rain. Perhaps it had been owned and highly regarded by the woman interred or had been something that she had longed for and now that she was dead her relatives were showing the greatness of their grief by sacrificing a valuable piece of property to the elements. The Indians often erect beside the graves curious monuments such as wooden representations of "coppers," as is shown in the illustration on page 34. These coppers are pieces of metal of distinctive shape and markings. They are of no great intrinsic value, but



TOTEM POLES, ALERT BAY

when bought and sold among the Indians they increase to almost fabulous worth. When a copper is transferred there is always a gathering and a feast. The Indians value a copper so highly that the white store keeper takes the piece of metal as credit and advances groceries and dry goods to the Indians for perhaps a whole year until they are able to go to the cannery and earn money. On coming back from the canneries the Indians always redeem their copper securities and again use them, buying and selling them at enhanced values and with special ceremonials.

From Alert Bay the expedition moved northward to Rivers Inlet, where lives another tribe of the Kwakiutl Indians. There are two villages, one near the Rivers Inlet cannery at the head of the inlet, the other on an island about three miles up stream. Here the river reaches the tide water between tall mountain peaks, still covered with snow in July. At this season of the year the Indians congregate here to work for the salmon canneries. There were Nootka from the west coast of Vancouver Island and also members of the Kwakiutl tribe from Alert Bay. The local Indians with characteristic hospitality invited the visiting Indians to a feast or "cultus potlatch." It was held on Saturday night, when, according to the laws of British Columbia, fishing must not be carried on. We expressed a desire to attend this potlatch, and from time to time during the day, the Indians invited us and reminded us of the event. The chief of the local tribe was very sick and was expected to die. His retainers were going to give the potlatch, so that honor would accrue to him. I am inclined to think that they had a vague idea that it might be of benefit also to his health.

As the darkness gathered the Indians began to move toward the main house of the village. The house was immense and was made of split cedar slabs on a framework of great logs. The rafters, which were just out of reach, were at least three feet in diameter and blackened by the smoke of many years. When we entered this house there seemed to be at least a hundred Indians assembled. At the farther end were the members of the small tribe located at Rivers Inlet. These Indians later furnished music, by beating upon a board with batons and upon a great wooden drum with the fist. Along the left side of the room were gathered the Nootka, and on the right the Kwakiutl from Alert Bay. Some of the men of the latter tribe had positions of honor in great wooden seats which were placed on the floor, where they reclined with their feet toward the fire, their knees partly drawn up and their heads and shoulders resting against the back of the seat. Before the feast began, cordwood was heaped on the fire which furnished the only illumination. When the fire flared up, long shadows were thrown against the blackened walls. Occasionally a dog passed in front of the fire and his weird shadow was thrown against the wall. Sometimes there was a silhouette of a baby, who toddled toward the fire from his mother, only to be drawn back by a clutch upon his skirts. As the evening wore on these children became fretful, and the affectionate

character of the Indians was shown by the way in which the little ones were treated. Some of the older men, in accordance with their rank, preserved the proverbial Indian dignity, but there was enough laughter throughout the assemblage to convince one of the mistake of the popular notion that the Indians are always morose.

At first there was a speech in Kwakiutl by a chief from Alert Bay, in which I caught occasionally the name of the superintendent of the cannery. Then there was a similar speech with much gesticulation by a young man of the Nootka. This was interpreted in Chinook, and since I could understand this jargon, I realized that the Indians were having a labor agitation. Other canneries had been paying bounties to secure the Indians to work for them, and the Indians wanted five dollars for each one who had come to work at the Rivers Inlet cannery. They also thought that the women who put the salmon into the cans were not paid enough. They finally decided not to go out to tend the nets, unless the wages of the women were increased and the bounty was forthcoming.

After the speeches came a dance by the daughter of the chief. She was gorgeously costumed, looking like an oriental princess in a red robe decorated with rows of pearl buttons. She wore a carved and painted headdress, in which were sea lion whiskers carrying eagle down, and which had many ermine skins that hung down her back. The dance was simple and was of short duration, but the mere appearance of so distinguished a person seemed to be considered a great honor. This dance was followed by others, after which the two masters of ceremonies, old Indian neighbors of the owner of the house, brought in a curiously-gowned personage, wearing a grotesque carved and painted wooden mask. This individual followed his leaders part way around the fire, threatening them in screeching tones apparently made with a whistle. Finally, as though out of patience, the Indians turned on him and drove him back a little distance, but he retired with dignity, turning his back upon them. This operation was repeated, until he had gone around the fire several times, when he disappeared with many screeches through a little door at the back of the house, behind the blankets of the masters of ceremonies.

During this performance the fire caught in the roof of the house, but there was no panic among these people, noted as a race for their stolidness. Presently a pail appeared lowered on a rope from the roof. The pail was filled with water and pulled to the ceiling and the water

dashed onto the fire. This was kept up until the fire was out, but the people paid no attention to the interruption, and the dancing and other ceremonies progressed as if nothing unusual were happening. Finally, great cans of tea that had been brewing in the edge of the fire and pilot



CARVED POST, BELLA COOLA

Purchased for the Museum

bread from twenty-eight cases, some of which we had been using as seats, were brought forward, and the cultus potlatch was on.

A real potlatch is a function consisting of the giving out of property as an investment and with the purpose of gaining aristocratic position

in the tribe. The people of this coast formerly were very much given to holding potlatches, but the government officials and missionaries believed that the ceremonies entailed a wasteful throwing away of property and were accompanied by many indiscretions and by much gambling and intemperance, so that a law was passed some years ago making the giving of a potlatch a criminal offence. I am informed now, however, that the cases are thrown out of court by the judges as being unconstitutional or else out of their jurisdiction. Blankets are usually distributed at such potlatches, not only those belonging to the person holding the potlatch, but also those of his relatives, friends and retainers. Sometimes the potlatch is for the benefit of children, so that they will have a certain prestige when older. This sort of a potlatch may be compared to our endowment insurance. The cultus potlatch, however, from which no direct return is expected, may be likened to a dinner or banquet among our own people. So the visiting Indians at Rivers Inlet were given pilot bread and tea to uphold the honor and hospitality of the local tribe.

We next went to Bella Coola, at the extreme eastern end of Burke Channel, about sixty miles inland beyond the usual course of steamers. The Bella Coola River is building out a delta here, so that steamers have to land at a wharf at least a mile long. The outer end of this is only a few feet from the steep mountain side to the north and follows along it until the low delta land is reached. On the end of the wharf is an open shed where all freight is placed until called for by the owners. This shed is never locked, yet nothing is ever stolen from it.

The population of Bella Coola is scattered through the valley and is made up of Norwegians, Indians and Canadians. There is an Indian village on each side of the River. The one on the north consists of Christianized Indians who have settled here, leaving the pagan Indians on the south side. The houses in the Christianized village are similar to those of the white people of the vicinity. Near the pagan village dwell Mr. John Clayton and his family. He is the venerable Hudson's Bay man who keeps the store and is one of the richest and best known men living on the coast of British Columbia north of Vancouver. In the Christianized village are the church and the home of the missionary, the Rev. W. H. Gibson. Both Mr. Gibson and Mr. Clayton were instrumental in assisting us to secure totem poles for the Museum.

On both sides of the valley the mountains rise abruptly, the upper portions rocky, the lower portions heavily timbered with spruce, hemlock,

cedar and fir, as is also the valley. The mountains look purple in the clear atmosphere. In certain protected parts the snow lingers in July, and here and there may be seen perpetual snow and even blue glaciers. The river is fed from the snow peaks farther to the east and is icy cold. It is very swift and navigated only by long canoes dug out of single tree



PAGAN VILLAGE, BELLA COOLA

Deserted, the inhabitants being away at the canneries.

trunks. These canoes are spoon-shaped at each end and are entirely different from the ocean canoes of the coast. They are poled where the river is too swift for paddling. A stranger's best policy is to sit on the bottom of the canoe and leave its management to the Indian owner.

The older Indians of Bella Coola, those who were not away working at the cannery, were preparing fish for winter use and also drying berries. They raised some of the finest strawberries I have ever seen. To prepare for drying they crush these and various native berries, the red and yellow salmon berries and a large sort of raspberry, into an immense cake which they spread on racks made of split cedar covered with the fresh leaves of skunk cabbage or nettle. Here we found an old man carving spoons out of alder wood and an old woman weaving strips of cedar bark into mats. Indians from the interior come to Bella Coola. They look different from those of the coast, are more active and angular. The costumes of both men and women are slightly different from those of the people of the coast. They wear moccasins, which are not used by the Bella Coola or their neighbors, who spend much of their time in the surf and on the beach.

Leaving this valley of the Bella Coola, which is a most beautiful spot, sometimes called the Switzerland of America, we proceeded up the coast to visit the country of the Tsimshian, who live on the Skeena and Nass Rivers and the adjacent coasts. The regular steamer took us to Prince Rupert, the lively western terminus of the Grand Trunk Pacific Railway, where we chartered a launch and visited Old Metlakatla. A missionary was once located here but he had trouble with his superiors in British Columbia and took his followers, about one thousand Tsimshian, to Alaska, where he established the town of New Metlakatla on a grant of land received from the American government. His followers make some of the finest boats constructed on the North Pacific Coast. In the vicinity of the old town we saw a number of shell heaps marking the sites of ancient villages, where archaeological explorations would undoubtedly reveal the character of the arts of the ancient people of this area and throw some light on their migrations. Continuing with the launch we went up the Nass River near the boundary between Alaska and Canada, visiting the old eulichon fishing grounds, and then crossed into Alaska to stop at many places before turning back at Skagway.

Our longest stay was made at Wrangel, in the country of the Tlingit Indians, where are large numbers of totem poles, carved grave posts and mortuary columns. From Wrangel we made a most interesting trip up the Stickine and Iskut Rivers. The river is too swift for rowing or paddling canoes, and all former ascents had been made by poling, bushing or lining. After proceeding as far up the Iskut as it was possible

to go, in fact to a place where the current was so swift that with full speed ahead of the engine the boat made no progress against the current, we made camp and completed our studies in this direction. Returning to the mouth of the Iskut much more quickly than we went up, we ascended the Stickine to the Great Glacier, and then came back to Wrangell and went by regular steamer to Haines, and thence to Kluckwan by the military road.

Kluckwan is a village of the Tlingit Indians on the old Dalton trail to the Klondyke. Here we saw the Tlingit women making Chilcat blankets. This blanket, as is well known, is one of the most remarkable kinds of weaving done in North America. It is made from cedar bark and mountain goat wool and decorated with woven designs characteristic of the region. In very ancient times the designs were of a geometric character, similar to those of the Tlingit baskets, but the blankets which are seen to-day bear the animal motives common on the carved wooden boxes of these people.

From Kluckwan I returned to the Museum, while Mr. Taylor continued his color studies by visiting the Haida at Masset on the northern end of Queen Charlotte Island and the Nootka at several villages along the western coast of Vancouver Island, before coming back to New York.

HARLAN I. SMITH.

RESULTS OF AN ART TRIP TO THE NORTHWEST COAST.

MURAL DECORATIONS PLANNED TO SHOW INDIAN INDUSTRIES.

PREVIOUS to the starting of last summer's expedition to British Columbia and Alaska it was decided that there should be two distinct series of pictures in the mural decorations of the North West Indian Hall, and that one series, on the west side of the hall, should be devoted to the industries of the Indians, while the other, occupying the east side, should deal with Indian ceremonials.

The industrial series will have its subjects arranged according to the geographical relations of the seven distinct Indian groups: the Tlingit of



MORTUARY COLUMN, WRANGEL, ALASKA

The bodies are within two covered niches in the shaft

Alaska, Haida of Queen Charlotte Islands, Tsimshian near the Nass and Skeena Rivers, Bella Coola between the Burke and Dean Channels, Kwakiutl on the mainland and northeast end of Vancouver Island, Nootka on the west coast of Vancouver Island, and Salish at the extreme southern extremity of British Columbia.

According to prominent writers the typical industry of each tribe serves as a means of commerce and trade among the neighboring tribes, the conditions of the country naturally influencing its products; for example, when the northern Indian is weaving blankets out of mountain goat wool, the southern Indian may be drying clams for the winter's food. Therefore in the first series of paintings the effort will be made to show not only the industries, but also the connections of these industries with those of other tribes. These pictures will present the scenes where the material was procured, how it was prepared and as far as possible the use of the finished article in trade.

To gather the artistic and scientific data for the first painting of the series, showing the weaving of the Chilcat blanket, I searched through many towns and villages, often in vain, because the weather-beaten and adze-carved boards of the old houses had their original color hidden under white man's paint. In Wrangel, I made many color notes valuable to my work, yet it was not until I reached the Great Glacier on the Stickine River that I caught the spirit of Alaska. Having waited two days for the dense fog to rise, I at last beheld a beautiful glacier partly covered with snow converging toward a small river of ice at the junction of the mountains. The scene partly in sunlight gave me the first inspiration for the Tlingit decoration. I got the remainder of the subject in the Chilcat River section at Kluckwan where two old women, seated in their peculiar fashion on their heels, were creating a blanket, stripping the cedar bark for warp and spinning the wool from the crude wool of the mountain goat.

To obtain data for the second or Haida decoration, I went to Masset, Queen Charlotte Islands, but in all the twelve days spent there, I had but a few hours of sunshine in which to make sketches and so gather in the material I had located. There were days of waiting and watching in the rain. When an opening came in the clouds I had to cover a hasty two miles along the sandy beach to catch on canvas the brilliancy of color displayed — gaining often a severe drenching as an additional reward.

The Queen Charlotte Islands have long been inhabited by the most

CHILCAT BLANKET (UNFINISHED) AND PATTERN BOARD, KLICKWAN, ALASKA

45



skillful builders of canoes, enormous dugouts from cedar trees. Although no canoe was being built while I was there, one six fathoms long had been made the previous winter. The Indians were still interested in it and manifested considerable pride in showing their work. Urged on by their pride, they carefully explained details and in many cases splendidly illustrated them, as a result of which I gained dozens of pencil compositions and many local color notes, so that the Haida painting will show graphically the Indians at work carving and steaming the canoe in the midst of characteristic surroundings.

From Prince Rupert, our headquarters in the north, we traveled to



CHINOOK CANOE, NEAR VICTORIA

The Indian is excavating the interior with an adze

Nass River. On our way we were informed that a native artist lived at Georgetown. To learn that a picture painter, not a mere decorator, existed among these serious-minded peoples who are accustomed to make only abstract designs stimulated my interest. Late in the afternoon we moored beside a raft of logs and had to dance our way for many yards over the moving tree trunks to reach the shore. We finally reached the shack of the artist and, watched by a large and curious family, were ushered into his "studio." He exhibited odd bits of broken glass which when held toward the light showed strange drawings in color,

sometimes almost caricatures. Yet they held a certain charm, telling tales of legendary battles or of wonderful ceremonials. In spite of the difficulties in the way of his work the man was a true artist, an eager spirit, in a race where enthusiasm is rare.

At Redcliff on the Nass River there was most charming art material, the mountains high and partly obscured by clouds dwarfing the houses along the shore. It rained almost continuously, however, during our stay, but there were intervals when we ventured from the boat in spite of the rain. Walking along the shore we found it impossible to get close to the houses, the nettles, grown since the previous fishing season in March,



HAIDA CANOE, ALERT BAY

forming a successful barricade. Even on the outskirts we found it uncomfortable to stay long in one place, because the refuse of last season's catch still retained its disagreeable odor. So I was obliged to procure sketches from a distance.

Once a year the tribes congregate at this place as they have done for years. For one month, while the run of eulichon or candle fish is on, the Indian employs all his time catching the small sardine-shaped fish and preparing it for use. Many hundreds of the fish are dried in the sun to serve later as candles. Many more hundreds are put into water with hot stones and allowed to cook until the oil rises and can be skimmed off to serve later as butter. The third picture, that of the Tsimshian,

will show this eulichon industry. Natives hang fish on racks to dry in the sun, women press the sediment left from the cooking through a coarse mesh to secure the remaining oil. The fire silhouettes the figures and makes plain the method of heating the stones. There is a lean-to, an old building used only at this time of the fishing, and always the Nass River with its sand bars flows in swift current beyond the trees.

One of the pleasantest localities we visited was Bella Coola at the head of Burke Channel, the site that furnished material for the fourth painting of the series. Set back between the mountains the Bella Coola valley with its swift river and its lines of delicately colored cotton-wood trees impresses one at once with its beauty. Here we found excellent gardens, ideal homes and broad fields. On either side of the river were Indian communities, one modern and under missionary influence, the other still retaining its old customs.

I learned here the fascinating facts of the bread-making industry. Down in the flats, near the mouth of the river, the families gather during the summer and make bread for themselves and their neighbors. Seated in a rope chair, high up in a hemlock tree, a native scrapes away the inside bark of the tree. Below in the sunlight children hold out a cedar blanket to catch the shreds as they fall. Near them is the large pit in the ground to which they carry the bark for cooking. Hot stones are put over the surface of the pit, and over these stones alternate layers of moist skunk cabbage leaves and the scraped bark. Four days are required for the cooking, at the end of which time the bark is ground into a pulp by means of pestle and stone, and then is left in the sun to dry.

Everywhere during the expedition I studied the commercial transactions of the Indians, but it was not until I reached the Kwakiutl tribe, on the northeast end of Vancouver Island that I found material for the fifth picture. Since the traders have taken away from the Indians all the skins and furs, tribal currency has been limited to blankets, though to a large extent it has given place to the money of the United States and Canada. We find the Kwakiutl Indian still using blankets for exchange in their potlatches, and therefore I have chosen this tribe to illustrate the fact that a basis of finance did exist. It must have been no unusual thing in the past to see ornamented natives unload canoes full of blankets, while groups of waiting "financiers" stood in picturesque arrangement before their houses and totem poles.

When I reached the west coast of Vancouver Island, where I went in

search of data for the sixth painting, the Nootka Indians had returned from fishing and hop-picking. Villages were no longer deserted, and activity showed on all sides. Along the shores canoes with swan-like barbed prows and straight high sterns were being hewn. At Clayoquot I secured the locality, color and facts for a whaling picture,—on the brilliant sandy beach the whalers had returned from a successful hunt, while the inhabitants of the village welcomed a dignified old chief in his ceremonial costume.

Briefly, then, I am trying to show in this series of mural paintings that the trading among the tribes of the northwestern coast was mainly through the products of their own industry. The Tlingit exchanged their Chilcat blankets for Haida canoes. The Haida traded their canoes for the eulichon grease of the Tsimshian. The Bella-Coola who were the bread makers exchanged their bread with neighboring tribes. Thus through all the coast tribes we find distribution of industrial products going on, and to-day the results of this commerce are evident, for in the extreme south one finds the work of the tribe living farthest north, and vice versa.

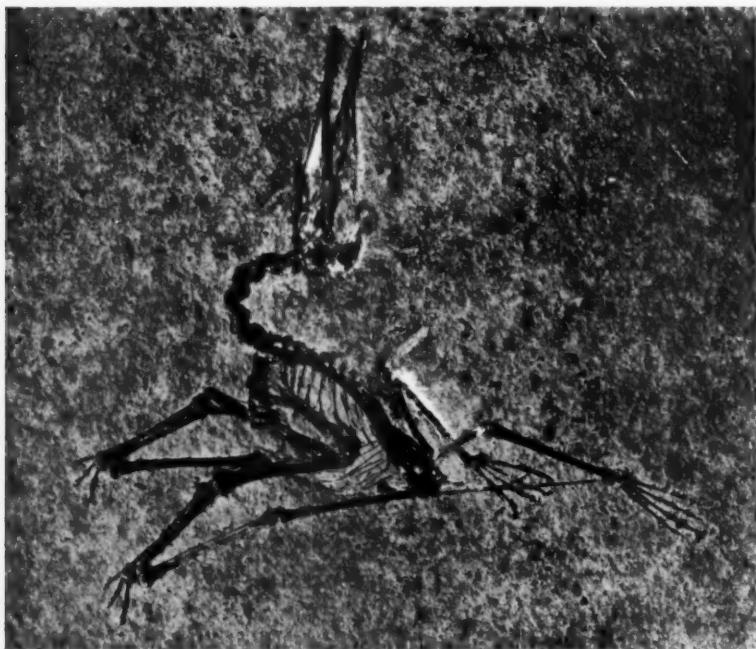
WILL S. TAYLOR.

A COMPLETE PTERODACTYL SKELETON.

THE Museum has recently acquired through exchange with the Munich Palæontological Museum a complete skeleton of a small Pterodactyl of the Jurassic Period. This beautiful little specimen is from the lithographic limestone quarries of Solenhofen in Bavaria and is one of the most perfect specimens of its kind ever found. The Munich Museum has a unique series of these rare fossils from these quarries and parted with this one in exchange for a complete fore and hind limb of *Brontosaurus* which we were able to get together out of the great collections obtained from Bone Cabin Quarry. The Solenhofen specimen is exhibited in a table case in the Dinosaur Hall, together with specimens of the much larger but less perfectly preserved Pterodactyls found in the chalk beds of western Kansas.

The Pterodactyl (from the Greek *πτερόν*, wing, and *δάκτυλος*, finger) was a flying reptile named from the fact that the bones of one finger of

each fore limb were extremely long, carrying a film of skin to enable the animal to fly. The Pterodactyls of Jurassic time were small, none



PTERODACTYLUS ELEGANS. SOLENHOFEN, BAVARIA

of them exceeding the modern eagle in size, and their habits were like those of the present day bats.

A COLLECTING EXPEDITION TO THE FLORIDA REEFS.

MESSRS. Alessandro and Ernesto G. Fabbri, members of the Museum who are greatly interested in marine zoölogy, have recently placed their new yacht "Tekla" and their personal services at the disposal of the American Museum. Thanks to their generous offer, it will accordingly be possible during the present winter to obtain valuable collections at various points along the coast of Florida. For this work in collecting, the vessel is admirably adapted: it is suffi-

ciently large (90 feet in length and 17 in beam) to be depended upon in all weather; it is light in draft and when necessary can be taken into water shallower than 4 feet; its gasoline engines take up relatively small space and there thus remains plenty of room for collecting operations; its equipment includes various forms of trawls and dredges and the mechanical appliances which will enable them to be used in all waters to a depth of about 200 fathoms. Particular effort will be made to increase the Museum's collection of fishes from the rich fauna of the



THE FABBRI YACHT "TEKLA"

semitropical waters, and colored drawings of the fishes, moving pictures and, in the case of the larger kinds, plaster casts will be secured. Sawfish are not uncommon in Florida waters and it is hoped that good specimens of them may be caught. Effort will also be made to obtain a large specimen of the devil-fish, *Manta*, which sometimes attains a spread of 20 feet. Tarpon are readily taken in the waters to be visited and ample material will be brought back for a "habitat group." Mr. John T. Nichols, Assistant in the Department of Ichthyology, left the Museum January 18 to join the "Tekla" at Miami and will spend six weeks in the collecting work.

MUSEUM NEWS NOTES.

THROUGH a bequest of the late Mrs. Georgiana Colgate Stone the Museum has received a portrait of her father, Robert Colgate, by Huntington. Mr. Colgate was one of the founders of the Museum and served for many years on the Board of Trustees.

SINCE our last issue the following persons have been elected to membership in the Museum: Life Members, MESSRS. W. B. BOURN, GEORGE W. BRACKENRIDGE, SAMUEL POMEROY COLT, BAREND VAN GERBIG, GEORGE SCOTT GRAHAM, T. A. GRIFFIN, H. E. HUNTINGTON, O. G. JENNINGS, WM. G. LOW, FRANK E. PEABODY, FREDERICK T. PROCTOR, JOHN A. ROEBLING, ALANSON SKINNER, CHARLES CHAUNCEY STILLMAN, JAMES N. WALLACE and GEORGE PEABODY WETMORE and MMES. W. L. HARKNESS and JAMES R. JESUP; Sustaining Members, MESSRS. R. R. COLGATE and HENRY GOLDMAN; Annual Members, MESSRS. J. FRANCIS A. CLARK, A. S. DWIGHT, A. O. EIMER, JOHN B. FARISH, JOHN L. GOLDEN, IVAN L. C. GOODING, HORACE S. GOULD, MAXIMILIAN GRAB, HENRY GRAVES, JR., DE COURCY L. HARD, HENRY RAWLE, J. O. VON SCHMID, FRANK McMILLAN STANTON, WILLIAM E. STIGER, BENJ. STRONG, JR., ROBERT B. SUCKLEY, GEO. H. SUTTON and THEO. N. VAIL and MMES. FRANK H. RAY and FITCH W. SMITH.

THE Department of Anthropology is fortunate in having received as a gift from Mr. George S. Bowdoin another beautiful example of the feather capes for which the natives of the Hawaiian Islands were once famous. This cape was originally the property of King Kamekameha III and was given by him to Mr. Mackintosh, from whom Mr. Bowdoin obtained it. The cape is described and illustrated in Brigham's book on the Hawaiian Islands.

FREDERICK L. MONSEN gave a special lecture to the Members of the Museum on Thursday evening, January 13, upon the life and manners of the Indians of the Southwest, with stereopticon views and motion pictures selected from his well known collection of photographs made by himself during the past twenty years. For the remainder of the month a large collection of his photographs were on exhibition in the West Assembly Hall.

THROUGH the generosity of Mr. J. Pierpont Morgan the Museum is receiving as fast as issued the magnificent series of volumes on "The North American Indian" now in process of preparation and publication by Mr. Edward S. Curtis, who is so well known for his studies and photographs of the descendants of the aborigines of North America. This work is to consist of twenty quarto volumes of text profusely illustrated with photogravures and accompanied by as many supplementary volumes of folio plates. Thus far five volumes of text with their supplementary volumes of plates have been issued and delivered.

LAST month the modeled mount of the hippopotamus "Caliph" was placed on exhibition in the Department of Mammalogy. Caliph was a familiar sight to the visitors at the menagerie in Central Park, where he was one of the chief attractions for about thirty-five years. He was the largest hippopotamus in captivity on record and probably was as large as any known. He died in January, 1908, of acute indigestion, and his body was presented to the Museum by the Department of Parks.

ON the afternoon of Saturday, January 15, Miss Mary Lois Kissell of the Department of Anthropology began a series of talks in the Academy Room upon "Basketry Weavings of Primitive Peoples" illustrated with examples of the different styles selected from the extensive material in the Museum collections. The second lecture of the series was given January 29. The third and last will be delivered February 5, when the "Technic of Basketry" will be considered and a scheme of classification will be presented by means of which the work of various tribes may be recognized.

THE restaurant upon the third floor of the Museum has been discontinued and a new one opened at the foot of the elevator in a series of rooms which have been fitted up expressly for the purpose and which have been built and decorated after the style of the prehistoric edifices of Mitla, Mexico, giving a vivid idea of the interior of those ancient structures in their prime.

LECTURE ANNOUNCEMENTS.**MEMBERS' COURSE.**

The second course of lectures to Members for the season of 1909-1910 will be given in February and March. Special announcements will be sent out later.

PEOPLE'S COURSE.

Given in coöperation with the City Department of Education.

Tuesday evenings at 8:15 o'clock. Doors open at 7:30. Illustrated.

February 1.—“The Grizzly Bear.” By MR. W. H. WRIGHT.

February 8.—“What I Saw in Panama.” By MR. CHARLES L. LEWIS.

February 15.—“Hawaii, the Paradise of the Pacific.” By MR. A. F. GRIFFITHS.

February 22.—“Martinique and the Mt. Pelée Tragedy.” By MR. ROLAND S. DAWSON.

Saturday evenings at 8:15 o'clock. Doors open at 7:30. The last four of a course of eight lectures by PROF. JOHN C. OLSEN on “Pure Foods and their Preparation.”

February 5.—“Sweetening Agents.”

February 12.—“Condimental Foods: Spices, Cocoa, Chocolate, Flavoring Extracts.”

February 19.—“Candies, Aniline Dyes, Coloring Matter.”

February 26.—“Jams, Jellies, Canned Vegetables and Fruits.”

LEGAL HOLIDAY COURSE.

Fully illustrated. Open free to the public. No tickets required. Doors open at 2:45, lectures begin at 3:15 o'clock.

Washington's Birthday, February 22. EDMUND OTIS HOVEY, “Some American Mining Regions.” Particularly those producing Coal, Iron, Copper, Gold and Silver.

MEETINGS OF SOCIETIES.

Public meetings of the New York Academy of Sciences and its Affiliated Societies are held at the Museum according to the following schedule:

On Monday evenings, The New York Academy of Sciences:

First Mondays, Section of Geology and Mineralogy;
Second Mondays, Section of Biology;
Third Mondays, Section of Astronomy, Physics and Chemistry;
Fourth Mondays, Section of Anthropology and Psychology.

On Tuesday evenings, as announced:

The Linnaean Society of New York;
The New York Entomological Society;
The Torrey Botanical Club.

On Wednesdays, as announced:

The Horticultural Society of New York;
The New York Mineralogical Club.

On Friday evenings, as announced:

The New York Microscopical Society.

The programmes of the meetings of the respective organizations are published in the weekly *Bulletin* of the New York Academy of Sciences and sent to the members of the several societies. Members of the Museum on making request of the Director will be provided with the *Bulletin* as issued.

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MARY CYNTHIA DICKERSON, *Associate Editor.*

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